

Ramban and Rashi - Angels and Calves

There is an age old dispute between Rashi and the Rambam on the question whether the command concerning the building of the *Mishkan/Tabernacle* came before the sin of the golden calf or only in its wake.....this question remains unresolved in Judaism still to this day.

Each side can adduce proof for its position from the Biblical text, and each side can reconcile those verses that at first glance appear to contradict it.

So how come so many of us simply ignore it....*or hate on someone like me* when I point it out and then give you NT support to a Old Testament dispute.

Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law.

Rashi believed the tabernacle command was THE CHANGE GIVEN in response to the Golden calf and the torah BEING chronological thematically but acchronological in the giving of mitzvoth records that fact.

Ramban disputed this. As most messianic do today. They choose to side with an unregenerate Jew instead of a Hebrew revelation that solves the dispute

The Tabernacle was built after the incident involving the golden calf.

Even in the order found in the Torah we can see that the incident of the golden calf is recorded in chapter 32, and the actual construction of the Tabernacle is described in chapters 35-40...later.....why?

Moshe was commanded regarding the *Tabernacle* only on his 9th ascent to the mountain, only in the wake of the sin of the golden calf. According to Rashi, there is a connection between the golden calf and the need for the Tabernacle.

If as I believe the command to build the *Tabernacle* (chapters 25-31) was also issued only after the incident of the golden calf (chapter 32) how could I show that through scripture?

Exo 20:19 And יהוה said to Moshe: Thus you shall say to the children of Israel: You yourselves have seen that I have talked with you from heaven. You shall not make with Me gods of silver, or gods of gold, you shall not make to you. An altar of earth you shall make to Me, and shall sacrifice thereon your burnt-offerings, and your peace-offerings, your sheep, and your oxen; in every place where I cause My name to be mentioned I will come to you and bless you.

YHWH gives instructions for his building:

1. YHWH's dwelling place is in heaven.
2. You must NOT make an accompaniment for יהוה in form out of gold or silver.
3. The sole command to build something relates to an earthen altar - that's where יהוה's name is mentioned.

2 is my focus: Were NOT the cherubim in the Tabernacle made in the form of heavenly gods/creatures of gold?

Exo 20:19 shows us it is prohibited to make the ark/kaporet *and the cherubim/ Keruvim – "gods of gold."*

So you can't talk about a command to build the Tabernacle *Mishkan HERE*, because the ark and cherubim are central to the Tabernacle/*Mishkan AND ITS PROHIBITED. SOMETHING CHANGED; SOMETHING MUST HAVE HAPPENED THAT יהוה NEEDED TO CLARIFY!*

This is why there's an earthen altar for the purpose of the peace-offerings and burnt-offerings, where the name of יהוה will be mentioned.

YHWH's glory was always meant to remain in heaven, from where he spoke to His kingdom of priests ministering on earth.

The command regarding the Tabernacle *is proven here to be* a change in YHWH's governance of Israel in the wake of the sin of the golden calf.

The Golden calf may not have been the Apis fertility bull of the Egyptians but Israel trying to bring form to the heavenly vision of יהוה not outright idol worship.....

.....but rather an attempt to portray characters found on the heavenly chariot, which were revealed to the people at the assembly at Mount Sinai. Later Ezekiel

later refers to the cherubim as having, **1:6 four faces, and every one of them had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot.**

Deut 4:12 And יהוה spoke to you out of the midst of the fire; you heard the voice of words, but you saw no form; only a voice... Take you therefore good heed to yourselves, for you saw no manner of form on the day that יהוה spoke to you in Chorev, out of the midst of the fire. Lest you deal corruptly, and make you a graven image, even the form of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the heaven, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth.

1 Chron 28:18 and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of יהוה .

The Tabernacle is a response to the golden calf, יהוה had to make it clear to Israel that the glory didn't rest on the cherubim/calves of gold He had to spell it out. His glory was to rest in heaven where He would speak to man and his name be mentioned on earth.

Only after the golden calf did He have to spell it out to Israel with His Glory resting in the place in between no manner of form.

Num 7:89 And when Moshe went into the tent of meeting that He might speak with him, then he heard the Voice speaking to him from above the ark-cover that was upon the ark of the testimony, from between the two cherubim keruvim; and He spoke unto him.

The voice of יהוה came from the empty space between the two cherubim, above the ark – a place where there is no manner of form, but only the cherubim.

From Ezekiel we know the cherubim were similar to calves.

The Torah changed its instructions in the wake of the incident involving the golden calf in order to clarify who is truly the Elohim of Israel.

Look at the shift in the language between the instruction for the three pilgrimage feast before and after the Golden Calf:

Exo. 23:17 Three times in the year all your males shall appear before יהוה Elohim . Before the incident of the golden calf.

Exo 34:23 **Three times in the year shall all your males appear before יהוה Elohum, the Elohim of Israel.** After the incident of the golden calf,

Did you catch the addition of two words? Elohim, Israel.

The wording change brings to mind the vision that led to the golden calf debacle:

Exo. 24:10 And they saw the Elohim of Israel; and there was under His feet the like of a paved work of sapphire stone.

This is the same statement or should I say misstatement they made regarding the golden calf...EXACTLY!

Exo. 32:4 And they said: “This is your Elohim, O Israel, which brought you up out of the land of Egypt.”

Israel at the foot of the Mountain were trying to bring manner and form to the heavenly vision of YHWH, *the heavenly chariot out of the midst of the fire...* and remember Aarons response to Moshe.....**So they gave this gold to me: then I cast it into the fire, and there came out this calf.**

The purpose of the Tabernacle was to present a frame until the builder and framer of our faith came and presented His Tabernacle as sacrifice for us all.

Heb 8:1 We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; Heb 8:2 A minister of the sanctuary, and of the true tabernacle, which the Master pitched, and not man.